social and moral education

HIGHER SECONDARY
FIRST YEAR

TAMILNADU TEXTBOOK SOCIETY

SOCIAL AND MORAL EDUCATION

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Social and Moral Education

1. Introduction :

The primary objective of the course of social and moral education is to develop the student into an integrated person. To achieve this end the student must be properly guided to develop his innate sense of discrimination. In a country, which is replete with different cultures, it becomes all the more important for an individual to practise tolerance and to develop a concern to respect other's point of view. On this account moral instruction is not merely an academic exercise. It is not a mere feeding of information. On the contrary, its aim is to motivate righteous behaviour and personal integrity in a student, to mould his patterns of reactions to social environment by making him sensitive to suffering and misery. The student should be trained to approach human problems with infinite sympathy and understanding. In other words, making a student fit for corporate life is the basic objective of this course.

2. Historical Development of Morality

Generally there are three stages in the development of morality.

(a) the level of instinct, in which the conduct that appears right to the agent is the conduct determined by his fundamental needs and instincts.

(b) the level of custom, in which the conduct that appears right to the agent is the conduct in accordance with the customs of the group to which he belongs.

(c) the level of conscience, in which the conduct that appears right to the agent is that approved by his own individual judgement of what is right and wrong.

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2 - a The Level of Instinct

Two apparently contradictory pictures have been given of man in his most primitive condition. The French philosopher Rousseau held that man was naturally both free and good, and that the primitive life of man, free from artificial restrictions placed on him by the custom and institutions of society, was a life of idyllic peace, harmony, goodwill and happiness. On the other hand, the English philosopher Hobbes held that natural man seeks only "that which pleaseth him and is delightful to himself."

The control of the instincts in the tribes we regard as primitive is often maintained by an elaborate customary morality reinforced by threatened punishment from a supernatural force.

The conduct of animals at the level of instinct cannot be regarded as right or wrong. It is said to be neither moral nor immoral. Yet it is reasonable to suppose that in some dim way the animal regards the carrying out of the instinctive impulses as the right thing to do. It is in this way at any rate that instinctive impulses appear to human beings.

The origin of moral disapproval in the violation of one's own feeling leads to resentment. It is certainly reasonable to hold that primitive man regarded as bad what he disliked.

The development of conduct in a primitive society must at some period or other have taken place in two directions.

(i) It became more social and co-operative. A single man can do very little either in producing things to satisfy his needs or to protect himself against his enemies. And some of his innate tendencies like the gregarious instinct, the sex instinct, imitativeness, suggestibility and sympathy already imply the existence of other people and his having relations with them. It is both because of his own inherent social nature and also because of the needs for satisfaction that he forms both temporary and permanent associations with his fellow-men.

This leads very soon to some form of division of labour with different people performing the different functions for which they are best suited.

(ii) Conduct becomes more rational, as man tends to use his intelligence more and more in satisfying his needs. This is seen in his making of tools which are simply intelligent contrivances to assist in production. Reason is chiefly used in the choice of means and the ends which we set before us as definite goals, like passing examinations and making money. However we are often vague as to the ends to which these means lead.

2- b The level of custom

At this stage man considers to be right those forms of conduct which are approved by the standards or customary modes of behaviour of the social group to which he belongs. The word "morals" is derived from the Latin word "mores" meaning habits or customs, and the name 'Ethics' itself comes as a secondary derivative of the Greek word which also means customs or habit.

There can be little doubt that the basis of customary morality is the instinct known as the gregarious instinct, and the innate tendencies of sympathy, imitativeness, and suggestibility are closely bound up with this instinct.

There is, however, a difference between impulses arising from the gregarious instinct and those arising from other instincts. Each other instinct has its own special impulse; the flight instincts impels us to run away. In this way the moral ideas of the group come to the individual as self-evident principles which no reasonable person can doubt. It is bacause of their common instinctive basis that it is impossible to distinguish sharply the level of custom from the level of the instinct.

A striking characteristic of the customary level is the prominent place given by it to community. At this stage the

nation is not a mere political unit for the protection of its members. It is an economic unit generally providing for all its own needs, holding all its property in common, and having a division of labour whithin the group. It is also in some sense a moral unit for a wrong done by a member of the community is a wrong which all its members must avenge.

The observing of customs tends to bring out in the individual those tendencies which lead to sociability and benevolence rather than those which are self-assertive and individualistic and the former are certainly the tendencies which contribute most to moral progress. The individual is also likely to form regular habits under the influence of the established standards of the group in which he lives.

2- c The level of Conscience

At the level of conscience, the moral authority is inside the individual, it is an inner voice that directs him and it is what conscience commands the obvious and proper thing to do.

The advance from the level of custom takes place in three directions

(a) The standards of morality are now actively chosen by the individual after a greater or lesser-amount of deliberation; they are no longer accepted passively as an inevitable part of his life in a group.

(b) There is a new personal interest in morality.

(c) While other aspects of human welfare become matters for the various institutions and groups in a developed society, pure morality tends to become the sphere of the individual alone. The individual is likely to assert himself by using his own judgement in moral matters and, wherever he does so, he has for the moment atleast moved from the level of custom to the level of conscience.

3. Factors involved in the moral development of an individual.

Environmental Factors

Family : Many modern moralists recognize the importance of the exercise of the domestic affections as a means of happiness.

The family is based on natural affection. Its chief objects are to provide adequate protection and care for the helplessness of childhood, and at the same time to provide an adequate sphere for the highest forms of friendship and love. It is thought that, as a rule, the former object can be better secured by the affection of the parents. Thus it seems necessary to enforce the proper education of children to prevent them from being employed in unsuitable work at a too early age.

Society : The moral virtues concern with habitual choice and actions in accordance with rational principles. Truth and the rational principles which ought to control every day actions give rise to the intellectual virtues. But while contemplation is limited to the few, the practical virtues are within the reach of the ordinary mass. The men live for the most part at the level of practical decision and routine behaviour. The good habits necessary to moral virtue are not strictly personal matters but can best be formed in a sound social and legal structure.

Culture : Culture may be defined as a complex which includes knowledge, belief, art, morals, law, custom and any other talents cultivated and acquired by man as a member of society. It is also composed of the non-material products of man such as language, music, poetry and productive thoughts by civilization. We mean advancement of material comforts such as the telephone, the automobile, the machinery etc. Culture is transmitted, learned and shared.

Every culture, however, crude or advanced, is meant for the satisfaction of the basic needs and desires of its people. No culture can develop in total isolation, unaffected by the influence of alien principles and practices.

In every society there are distinctive ways of getting food and eating, dancing and singing, worshipping, exchanging gifts and so on. The way in which members of the society interact and the roles they play and the norms to which they subject themselves constitute cultural patterns.

Every culture in the world produces a feeling that their own way of doing things is superior to others. The tendency to consider the others as inferior is called **ethnocentrism**. This is an impediment to cultural progress because it gives no room for cultural assimilation and absorption so essential for the emergence of an international order.

Religion : Human aspirations, interest and activity have expressed themselves in four basic fields philosophy, science, art and religion. Any mature religion will have or will imply some philosophical background or some set of beliefs about life and the Universe. A religion is more than a mere belief or an understanding of something. It implies the reaction of a man's whole being to that on which he feels dependent. It is life lived in the conviction that "What is highest in spirit is deepest in nature."

Religion implies devotion to the object of worship. In religion, worship, rather than knowledge is central. The person wishes to secure harmony or adjustment between himself and his world. Yet conviction should be related to reality and philosophy can help men build their religious convictions on foundations that are intellectually mature. Philosophy may support one's religious beliefs provided such beliefs are not dependent on outworn, narrow and dogmatic conceptions. The main concerns of religion are, harmony, adjustment, commitment, worship, righteousness salvation and God.

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Personal Factors

Habit formations: Habit refers to the a tendency of a stimulus to evoke a response, such as salivating to a tone. Other things being equal, the strength of a habit increases in orderly fashion with increased amounts of reinforced practice. But the behaviour of an organism is not determined by habits alone. Habits which are acquired response readiness, must be activated to show up as behaviour. Most of our habits are inactive. We can walk, we can drive a car and we can whistle, but we are probably doing none of these. Our reading habits however are activated.

Our habits may be classified into two categories namely (1) Habit competition and (2) Habit chaining.

Habit Competition: Habit Competition occurs when an organism has to select one of the two possible responses. The principle of habit competition shows that a stimulus can be associated with several responses. Some of these assoications are stronger than others and so the responses associated with the stimulus are arranged in hierarchy.

Thus habit competition generates a proper sense of discrimination and choice. The organism thus learns to eliminate random movements and eventually it strikes the right move. All learning is based on this process. Hence a positive response means efficient learning.

Habit Chaining: Habit chaining is caused due to the connection betweens the series of responses i. e. each response will contribute it part in attaining the total result.

It helps to identify the cues that integrate proper behavioural sequence and this can be achieved not only by visual cues but also by kinesthetic ones. For example at the early stage of learning the game of tennis, the swing is integrated primarily by visual and spatial cues and the player sees the moving ball as he swings the racket. Subsequently he learns

to depend on the feel of the swing by kinesthetic process. In any early stage of learning visual-spatial cues play an important role, but subsequently it becomes mostly kinesthetic. The motor skill thus acquired produces co-ordination of physical movements and thus it leads to efficient performance.

Character : The moral virtue can be described as a state of character. Every virtue or excellence brings into good condition the thing of which it is the excellence and makes the work of that thing be done well e. g. the excellence of the eye makes both the eye and its work good; for it is by the excellence of the eye that we see well. Therefore the virtue of man also will be the state of character which makes a man good and which makes him do his own work well. Complete development of character can be attained only by devoting ourselves to some large end, in co-operation with others. Such an attachment comes to different men in different ways. Some find it in the pursuit of science, others in particular practical interests. It matters little what the form may be; but unless a man has, in some form, a broad human interest which lifts him out of himself, his life remains a fragment and the virtues have no soil to grow in.

The respect for character not merely forbids us to injure our neighbour or to do anything that will interfere with his free development, but also positively motivates us to further his development.

Conduct : Conduct may be defined as inclusive of those acts that are not merely adjusted to ends, but also definitely willed. A person's conduct, then, is the complete system of such acts corresponding to his character.

The criterion of good or bad conduct is to be found in its tendency to promote the development of life or the reverse; and that, consequently we may speak of good or bad conduct in the lowest forms of life in quite the same sense as in man.

We suppose ourselves the spectators of our own behaviour, and endeavour to imagine what effect it would produce upon

us. This is the only looking glass by which we can in some measure with the eyes of other people scrutinise the propriety of our own conduct. If in this view it pleases us, we are tolerably satisfied.

Choice of friends : A friend must be one through whom one must achieve good. A friendship may be between equals and unequals, shared pleasure, mutual usefulness, common virtue etc.

The friendship can be defined as the love of mutual benevolence between two or more persons, a love by which each recognizes and wills the good of the other. Since the good is divided into the useful, pleasurable and proper, good friendship is also divided into useful, pleasurable and proper or true friendship. These are three distinct kinds of friendship, though not in the sense that they are three equal kinds of friendship.

The friendship of utility : Commercial associations frequently are friendships of this kind. The number of ways in which persons can develop friendships of utility is almost infinite since the ways of being useful are similarly infinite. A person who merely takes advantage of some one else for selfish gain is no friend at all, as the other person soon discovers. But it is quite possible for persons to be friends who find each other useful in attaining some genuine good in a variety of ways. Since friendship involves willing the good of the other persons who are useful to each other by helping each other and attain some good are rightly regarded as friends. The old saying " A friend in need is a friend indeed " bears out this point.

The friendship of pleasure : Perhaps most persons are friends primarily because each finds pleasure in association with the other. Most friendships, in fact, tend to begin as friendship of pleasure, for we are usually attracted first by what is sensibly pleasant. However, friendship of pleasure is not restricted to pleasure of the sense although its basis is there. Persons who love each other because of a common

enjoyment of games, pleasant exchange of conversation, delight in sharing good humour and wit-in general, delight in various social pastimes - are friends primarily because of pleasure.

The friendship of pleasure is found particularly among young persons and with reasons for the young tend to love quickly and easily through the senses and the emotions.

Perfect friendship: Perfect friendship is realized when two persons love what is best in each of them. The best and highest good in a person, precisely as he is a person, is the character the person has developed. The moral character of a person is best formed, as we have seen, by the development of virtue. Hence those who are friends because they are alike in virtue and are drawn to each other primarily because of virtue are friends in the most perfect way humanly possible.

Persons who are friends in this way are essentially friends; their friendship does not rest upon any selective or accidental consideration. Compared to friendship based on virtue, friendships of utility and pleasure are relative and imperfect because the good in common in both cases is secondary. Persons formed by virtue are good in themselves since virtue is the perfection which makes a man good and his actions good. Persons who are friends in this way love each other because of the truly human good each has formed by virtue.

Acquisition of virtues: Virtue is to choose the relative mean between extremes of excess and defect. A few additional remarks are necessary for a full understanding of this definition of virtue. Virtue is defined as a habit consisting it a choice. We assure that we choose the acts which are virtuous. We are justified in making this presupposition because we are aware from experience that we freely elect the acts we do. We need to mention choice in connection with habit. Some habits operate in us without choice, whereas moral habit is impossible without choice. A virtue is a mean between extremes in two senses. It is a mean, first, in the sense that it

is a mean between two bad habits (i. e.) extremes, both of which are vices. The one vice is the bad habit of excess; the other the bad habit of defect. But virtue is also a mean in a second and more important sense in that it brings about the mean in our actions and passions. In this respect virtue guides our actions and directs our passions in such a way that they are done and felt neither too much nor too little.

First we need virtue for consistency and stability in operation. Secondly, we need virtue for readiness and promptness in good operation. Thirdly, we need virtue for the full enjoyment of good operation. This is achieved by good habit, which renders the operation so effective that habit comes to be a second nature in us. This very suitability and fittingness of good habit in use is a cause of enjoyment and it is in this way that enjoyment of action is a sign of the existence of virtue in us.

4. Virtue

Virtue is acquired by practice and not by instruction. There are two reasons why the efficient cause of virtue is practice rather than instruction. The first reason is that virtue cannot be taught in the proper sense of the term since virtue is not a matter of knowledge but of action and teaching is not directly related to action. Secondly, virtue is located in the appetitive powers of man in which there are inclinations or drives toward something desirable.

In recognizing that the efficient cause of moral virtue is practice, we see that no moral virtue is natural to us in the sense of arising in us by nature. Everyone must acquire moral virtues through repeated performance of singular acts. Since moral virtues are generated by the acts we perform, it is clear that our acts must be of such kind as to bring about the virtue in us. But how can we perform good acts to bring about the virtue in us if we need virtue to perform good habits ? The answer is that we can perform some good acts without already having virtue, but we cannot perform them with facility and promptness until we form the virtue in us.

How to determine the "good acts"? That which determines the "good" action of virtue, then, is that which is neither "too much" nor "too little". Moral Cirtue, therefore, consists in the means, for the means is the measure of the goodness of virtuous action.

4-a Kinds of Virtue

There are virtues that are concerned with the passions, the will and the intellect. Magnanimity, patience, magnificence, perseverance and temperance constitute passionate virtues. Justice, sacrifice and gratitude represent the willed virtues. Science, understanding and wisdom comprise intellectual virtues.

4-b Vices

(1) Impetuosity: Inadequate consideration of means.

(2) Thoughtlessness: Defect of practical judgement.

(3) Inconstancy: Wavering resulting in refusal to command.

(4) Negligence: Defect in prompt execution of command.

4-c Qualities of head and heart

Mere intellectuality would not suffice for one to prosper in life. He should have a kind and merciful heart. Hence we require a combination of the greatest heart with the highest intellectuality of infinite love with infinite knowledge. There cannot be knowledge without love and love without knowledge. A man should not compromise his heart for his brain or vice versa; but let everyone have an infinite amount of heart and feeling and at the same time an infinite amount of reason. There is no limit to what we want in this world. The world is infinite. There is room for an infinite amount of feeling and so also for an infinite amount of culture and reason.

5. Methods of breaking a habit

Suppose an individual wants to stop something, he should create situations in which he will be subject to social disapproval. This involves the strong negative force of social disapproval. Only then it is possible for him to eliminate a habit. Similar possibilities also exist for positive force for conformity. For example, malpractice in examinations can be curbed by exposing the student to social censure.

As in the case of formation of a habit, in the attempt to break a bad habit, one must be determined not to allow any exceptions to occur. To achieve this end, namely not to allow exception, proper motivation on the part of the individual is necessary. Unless there is a strong motivation, it will not be possible to break a bad habit. Full belief in the undesirable results of a bad habit and faith in the gains from breaking a bad habit are to be linked with the individual's personal life. He should make a promise or vow over a sacred book or a religious teacher or God or mother or with whatever he is emotionally linked, not to allow exceptions. Such emotional motivation will help one to eradicate the bad habit quickly and successfully.

6. Discrimination between right and wrong

The distinction between right and wrong is a factual one, not a mere matter of opinion, tradition or custom. The word "right" comes from the Latin 'rectus', meaning "straight" or "in line". In popular usage it implies conformity to some standard. Some moralists contend that, in the field of ethics right and wrong are fundamentally irreducible to anything else and are immediately recognized. Some other theories support the view that act to be right must make some contribution to the goodness of man or the world. The right refers to conduct that brings about the greatest possible good in the situation. Man's views of what is right and wrong have varied from time to time and from place to place. What is right at one place may be wrong at another place. Right is situational as contrasted with good which is non-situational.

In the realms of morality, we call an action right because it has value for people or promotes the welfare of society as a whole. To be moral is to respect personality, in ourselves and in others. We may say then, very broadly, that right is person-affirming; wrong is person-denying. Finding the right course of action is not always simple. When conflicts of interest arise, the solution may require the very greatest intelligence and goodwill and even then we may be in doubt as to whether or not we have acted rightly. In judging conduct we have to consider motives, means and consequences. There is no part of the process that we can disregard.

7. Discrimination between legality and morality

Virtue and law, both productive of good moral action, are related as intrinsic and extrinsic principles of action. The virtues are interior principles because they are qualitative modifications of the most inner causes of action, the powers of reason and desire. Law is an exterior principle of action in the sense that it establishes, in a universal objective fashion, an order of action to be followed by human beings seeking a common end. It is a measure or rule by which one is induced to act or is restrained from acting. Because it is a regulation with respect to what to do or what not to do, law is something pertaining to reason. It is the expression of what is reasonable to do under universal conditions.

Only in the context of the science of government can law be analyzed fully and adequately. There is, further, a treatment of law that belongs to moral theology. The happiness of the individaul is influenced by an extrinsic measure of moral action.

8. Good and Bad

By a private good, it refers to the good of one person only, it is his good and no other's good. The possession of a private good by you, whether a spiritual one like your honesty, or a material, one like your hat, excludes the possession of this good by any other person. A common good,

on the contrary, can be possessed by many persons simultaneously. The good aimed at in a properly conducted discussion group is a common good, realizable only by the participation of the members in the discussion.

A collective good is one enjoyed by sharing it by everybody. A true common good, on the contrary, is properly universal diffusive of itself and hence a distributive common good. It is not just a collection of singular goods, but is a good communicable to many. It is a good possessed as whole by each individual without its becoming anyone's private good. Moreover, the possession of the common good by one person in no way excludes other persons from possessing this common good, nor does it diminish in any way the extent to which the others possess it, for each person possesses the whole common good not merely a part of it.

Conflicts may arise between a private good and a common good and in some instances it is not easy to work out the right relation between the two. In this connection, it is proper to note that not every common good is higher than every private good. A common good of a lower order may have to give way to a private good of a higher order. For example, the private good of one's health need not be sacrificed for the common good of victory in an athletic contest, nor can a person's honesty be sacrificed in an attempt to further the common good of the family. But within the same order, the common good is a higher good than the private good. The common good of peace and order is higher than any private good human beings have as members of political society.

9. Moral, immoral and non-moral acts.

Any moral act may be the expression of approval or disapproval concerning human conduct. While approval or disapproval may feature in all moral acts, they are also present or implied in non-moral evaluations and prescriptions. Moral approval and disapproval are directed towards conduct and character.

Virtue and vice are qualities ascribed to "the sentiment or affection of the heart from which it proceeds" and in assessing virtue "the mind prefers one mode of conduct to another, denominates the one right and the other wrong; consider the one as the object of approbation, honour and reward, and the other of blame, censure and punishment. Or, again "what is agreeable to our moral faculities, is fit, and right, and proper to be done; the contrary wrong, unfit and improper".

Moral acts can be divided into acts of propriety and acts of merit. "Propriety" is the term for rightness or fitness and is quality of deserving approval or praise while impropriety deserves disapproval or blame. An action has merit if it is proper to reward it and demerit if it is proper to punish it.

Moral defects may be regarded either from the inner or outer side as flaws of character or as issuing in bad deeds. From the outer side, we may speak of them rather as sins and crimes. The innerside is more extensive than the outer; for stains in the inner character mostly may not end in evil deed though they never fail to give a certain colour to our outer acts.

All actions may be either moral, immoral or amoral. Winking of the eye at the impact of a fly is a reflex action, As such it is neither amoral nor an immoral action. It is an amoral action. Similarly scientific discoveries by themselves are neither moral nor immoral. Splitting of the atom and discovering the energy contained in it is an amoral academic pursuit. But using the atomic energy for the welfare of humanity is a moral action and using the same for the destruction of humanity or as a weapon to threaten people is of course an immoral action. Similarly cinema, radio, television are by themselves not bad. They become good or bad by the use they are put to by people.

CHAPTER I

Our Reaction to Environment

1. The Individual and the Environment

We have already noted the fact that an individual from the time of his birth is always related to a particular environment which is mostly social in character and thus related to one's fellow beings. Man is a social being and lives always with other people who may or may not belong to his group. When the concept of society is analysed it is seen that it always stands for people bound by some specific common ties like language, religion, manners, customs or traditions. Such a society is called a homogeneous society. But this is not always the case. Sometimes a heterogeneous group of people may live together without any common ties except that they all belong to the same state. They may differ in language, religion and customs. Nevertheless it is described as a society. Belonging to the same state and obeying the same common laws for good, bind these different people into a society. At the lowest village or the tribal level, the social ties are very strong but as we go higher and higher, broad differences like language, religion and even culture begin to appear.

The term 'environment' has also another aspect which may refer to the external world inhabited by people. Differences in climate, rainfall, temperature and other features of the region have a marked effect on the people. The environment may also be different regarding the surroudings of the various ections of the people. Thus, slums, places where animals like the pigs are reared are arid plains and waterless tracts have their own influence on the people.

Living is always an interaction between the organism–man or animal and the environment. It consists either in making the environment satisfy the needs of the persons or change the needs of the person to suit the environment. We act on the environment and the environment acts on us. But our reactions to the environment which are adjusted to our needs must be effective, for then alone it will becomè possible for us to survive in the struggle for existence. We should know the environment very well for then alone our efforts would be successful and make us live a happy and contented life. A wrong response or an inadeqaute reaction will be a waste of effort. The pilgrim fathers who migrated from the shores of England to America found a very hostile environment; but with a pertinacity worthy of emulation, they converted this hostile country into a very fertile one and succeeded in colonizing the virgin soil. In the same way though in a restricted sphere one should strive to understand the nature of the environment and react according to the best of his efforts. The main question before us is: How are we to correctly understand this environment and pattern our behaviour on the basis of this knowledge? This is a very important and vital question and will be the main theme in the following pages. All that we can do is to note in a broad way the central and important features and discuss them adequately. This is basic to our study.

2. Effective Use of the Senses of Sight, Hearing and Speech

We have to note in this connection that basic to our correct reaction to our environment are observation, attention and perception and that these processes enable us to effectively use our senses of sight and hearing. There are also other processes like making our will to act effectively, and also think or reason correctly. First we should know how to use our sense organs like the eye and the ear correctly. We may hence take up first the process called observation which combines within itself two subprocesses attention and perception. That one should be a good observer of the environment is quite

obvious for a poor observer fails to grasp the many important details of his sorroundings and the demands made on him by them. Lack of knowledge leads to many difficulties. There are many inattentive or absentminded people who do not remember the names of the persons with whom they were talking just a few minutes before or even their appearance. Thus many of us forget the place where our books or our purse or the key-bunch are kept and waste a lot of time in searching for them. Many of us lack the power of concentration. We do not note all the important facts of a situation but remember only a few of them. It is notorious that many persons simply ignore to note signs and symptoms of situations and events and thus experience many avoidable miseries. A large number of persons attend a lecture on an intellectual subject but easily forget all the points mad by the lecturer and simply affirm that the talk was very stimul ating. The student who reads Father Brown's stories by Chesterton or the adventures of Sherlock Holmes by Conon Doyle will easily understand how we ordinarily fail to observe the important but not so obvious facts of a situation. Even when we observe people, we do not notice how they feel about thing nor even what they desire.

3. Important Characteristics of Observation

A proper observation must be cultivated by practice and to be a good observer a proper mental set conditioned by factors like an intellectual curiosity and desire for knowledge is necessary. One who is not in the least curious to know the things which may be beyond his small circle of needs will be a very poor observer. A general apathy, disinclination to exert oneself and a total disregard of things beyond one's limited circle are the main causes of poor observation. Quite a large number of us belong to this group. Intrinsic desire for knowledge has been responsible for very many scientific discoveries during the centuries. Observation is not purely a physical process. It is also mental. In order to observe attention must ake a particular direction and at the same time we should be keenly aware of what we are observing. A mere vacant stare at

an object or an event does not amount to observation. The mind must be alert and note the several details of the phenomena while understanding them at the same time. The physical nature of observation is ofcourse obvious. The activity of the mind consists in analysing what is observed, recollecting other similar cases and synthesising them together. One important requisite of a good observer is that he should be free from prejudice and bias in observing the facts. He should not intrepret them in his own way and give them a slant in favour of his preconceived notions. Persons belonging to a particular party will focus their attention on the bad points of the opposite party and turn a blind eye to the defects of their own party. This is a common experience.

4. The Process of Attention

Observation is a composite process comprising attention and perception. Though it is unnecessary for us to go into the psychological details of these two processes we may note a few salient facts which may give us practical hints to develop our observation. Attention is more or less a preparatory stage which prepares one as it were, to observe the new situation. We are more vividly conscious of that which we are attending than of things which we are not attending. It is not that we are entirely oblivious of the other things. Only they are less vividly presented to our observation. One may be working intently on some mathematical problem and hence very keenly attentive on them; but at the same time he continues to hear the noise made in the street, the ticking of the time-piece, the distant whistling of the train and so on. But they are all in the fringe of his consciousness and not at the focus. The process of attending is usually said to be of two kinds. They are either (a) voluntary or (b) involuntary or non-voluntary. The former requires a forced attention since the objects are comparatively new. We have to attend to this with some amount of strain. The child who learns to write or learns the numerals is naturally not interested in them but because of pressure exerted on him by the elders he has to attend to them. This is characterised by some amount of physical and even mental strain. Anything which we have to learn has this

element of attention which is not spontaneous but is forced. But after some practice it becomes more interesting and attention now is not forced. This is why any new learning is unpleasant and savours of some difficulty. The student should not leave off at this stage for the repetition of this learning with forced attention would gradually become interesting in itself. The second type of attention is non-voluntary since some stimuli make us respond to them spontaneously. Thus a loud peal of thunder or a very loud noise is heard by us whether we intend to attend to it or not. A striking colour picture catches our attention inspite of ourselves. They, by strongly stimulating our sense organs, make us attend to them and there is no question of any strain here. The more important fact is that we attend to things first which happen to interest us. This is of very great practical importance to us. If we want to learn anything which is of practical interest to us or which we have necessarily to practise or learn, it is very essential that we should cultivate an interest in it-either intrinsic or extrinsic. The initial stages may be laboured and very uninteresting. But as we progress in the work, an interest will be created in us and this is the stage of spontaneous interest. We shall take up this question later and see the correct ways of learning efficiently and economically.

5. Observation and Its Characteristics

We have seen that attention is a preparatory process and that it results in perception. It is really the process of perception that gives us knowledge of objects in the environment thus enabling us to react to the outside situations. How does perception exactly enable us to perceive objects ? Perception is a very important subject both in the psychological and in the practical spheres. All of us live in this world until our allotted span expires. But while most of us lead a sort of humdrum existence and lead more or less a vegetating life, there are others who make a mark in the world while still others are remembered by posterity as the world saviours. Be that as it may; it is clear that we all participate in the activities going on in the environment. Some are intelligent in this regards

while others are merely tossed about in this stream of existence. How do we come to understand the environment ? How do we know the adjustments, we have got to make a success of our life ? How do we come to know the limitations and our capacities and what is expected of us by the society? Psychology which is the science of human behaviour as related to the environment has some important facts to teach us in this connection. Popularly it is thought that the sensory organs give us the knowledge of the external world. But strictly speaking it is not right to say that the senses give us the knowledge of the world for the senses give us merely sensations. When we are supposed to see a house that is before us, we learn from Psychology that what we actually see is sunlight reflected from the house into our eyes. The same is true in the case of sounds also, for physically sound is a wave motion or vibration in the air. When we see a ship at a distance, we experience only some grey light sensations. Still we report that we see a ship. The various qualities and characteristics of the ship are not experienced by the senses at the moment. It is the mental process called perception that gives us all this knowledge. How this happens is not very relevant to our main theme. Having a sensation is a passive process while perceiving is an active process. The latter is a process by which the individual understands his environment and establishes contact with it. Our reaction to the environment is usually some kind of adjustment. In bitter cold we cover ourselves with warm clothing while in hot weather we take cold drinks or condition the air round about us.

In all these cases we do not fully percieve the object but only some aspect or sign of it. These signs are merely cues. These cues are interpreted by the mind and we have the perception of the object. We may see something gliding and the mind perceives the snake. In the same way a familiar voice with a certain timber makes us conclude the presence of Mr. X. A distant humming sound coming nearer and nearer is perceived as an aeroplane approaching in our direction. A familiar odour makes us aware of the existence of jasmine flowers. A child who begins to sit and take notice of things goes on constructing his world in this fashion. He observes objects with their

characteristics and later learns to use these characteristics as signals or signs of these objects. A boy of four thus learns to distinguish a motor car from a motor cycle by the difference in the engine sound in both. A scowl on the face of his father makes him understand that his father is angry. The child moulds his behaviour accordingly. Many such examples may be given. In the night when all the lights are off, stealthy footstep is understood as a thief's footstep.

6. Social Observations

This consists in the interpretation of such signs and meanings which one perceives in society. We perceive the motives and intentions of other people, their sincerity, intelligence and many other trairts. These characteristics are not fully perceived but are merely our intrepretation of reduced cues and signs as based on our past experience and knowledge. Thus one perceives moisture by the eye and an unseen flower by its odour. In almost the same way we perceive anger or hatred or a feeling of tiredness in other persons. The whole condition of anger or pleasure is no doubt a complex experience but one single element in this complex serves as the sign of the emotion of anger and other feeling. This interpretation is entirely built upon the experience of the individual and sometimes it may go wrong. But this is rather rare. The child from his infancy learns the meaning of such signs from the members of his family or from other people.

7. How to Develop Attention and the Power of Observation ?

Though this is a very important practical topic, only general hints can be given towards developing our observation. We should note at the outset that there is nothing like inattention. This implies only attention to other things. This attention to other things is due to the person not being very interested in what he is expected to attend. Hence his attention wanders to other things. The factor of interest is thus very necessary to maintain our attention. If the student gets interested for some reason in what is being taught he would be benefited by it. In very many cases the older person has to attend to things in which he is not in the least interested. In

such case he has to cultivate an interest. It may by an interest not based on the alluring nature of the object of attention but merely based on the fact that mastery of it would make him get a promotion. A strong motive of self-interest is enough to make him attend to it. Thus sustained attention in any work is possible only when there is a desirable end-result associated with it. Learning a new language is usually a tedious affair but if it is motivated with a financial gain, this will stimulate the person to attend to it in a more amicable frame of mind. Or completion of the work may be taken as a challenge to his self-respect and immediately willing attention to the work will become possible. Then concentration is attained The usual difficulty in working our assignments or doing our job efficiently lies in the fact that for the first few days our attention is comparativley easy because the situation is new and there is spontaneous attention operating. But after some days the work becomes dull and considerable difficulty is experienced by the student in keeping his attention on the subject. The reason is that the subject has lost its freshness and become fairly familiar. Many give up the job at this stage in disgust. But this is a grave mistake for if the work is continued with determination for some more time, the work would become intrinsically interesting and there would be no difficulty later. Psychologists emphasise this point in their treatment of the subject.

Why are many people poor observers ? This is due to several causes. Some develop a blindness to new impressions and ideas. This rigidity of the mind prevents them from observing all the details of the situation. Some persons assert with pride that they have clear ideas on all subjects and that their mind is made up. This is a very bad approach to the problem for this closed mind would effectively prevent the observation of new facts. Secondly one should not have any strong bias or prejudice in the observation since the biassed person would note only those conductive to his prejudice. Thus if one has a strong antipathy against a political party, he is likely to see only its defects and drawbacks and not its merits. Hence there should be a certain flexibility in out look which is capable of noting all the facts of the phenomenon. This is very important.

CHAPTER II

Place of Reasoning in Relation to Environment

1. Thinking : Its Characteristics

The next instrument which enables us to have a good knowledge of the external world is our capacity to think. The importance of thinking in correctly dealing with the environment can hardly be overestimated. This capacity of thought is not confined to human beings. Even animals manifest some process akin to the lowest kind of thinking. But in the case these animals it is conditioned to the bodily urges and impulses. Animal thinking can hardly be said to be reflective. Human beings mainfest the highest type of thinking and use higher techniques and processes. The utility of reflective thinking is dependent to a very great extent on language and word symbols and pictures. We may now note some important characteristics of thinking before discussing whether and if so to what extent one may strive to become a good thinker. As contrasted with physical activities, thinking is a mental activity making use of ideas. The materials of thinking in human beings are ideas. It may be occasionally possible to think without recourse to ideas, at all as in the game of chess. But except in such small number of cases, we invariably make use of the stock of ideas which we acquire as a result of our own experience and our general knowledge. Further our knowledge of a situation becomes clear to us when we put it in words and this is useful also for communicating our ideas. Hence there is a close relation between language and thinking though we must remember clearly that persons proficient

in language are not therefore proficient in thinking also. As Woodworth in his "Psychology" says, the superiority of the human race to the rest of the animal kingdom is marked in many respects. It is no more marked than in his intellectual activity. "Man is distinctively a thinker. Hunched over his desk with only a pencil and a scrap of paper to work with or even lost in thought with his feet on his desk, he may be all alive with inner activity and perhaps taking the crucial steps towards some great achievement. Man is notably a doer as well as a thinker. He loves to manipulate and change his environment. He engages in large enterprises and accomplishes far-reaching results. " In our idle moments when we have nothing serious to do our ideas flit in a random manner from one object to another. Though ideas are present here, this is not to be regarded as thinking. Another process called 'free association' is also of a similar type. Here one idea elicits another idea and this a third and so on. There is no apparent association between one idea and another and hence this is called free. It is not that there are no linkages here for we may be unconscious of these associations since they depend on our temperament and the mental set. But thinking is a kind of controlled association of ideas in which we organise them in a particular way dependent on the nature of the problem on hand.

Typically in thinking we explore our ideas, and arrange and rearrange them in various patterns until finally we have the solution. We may take as typical example of this type of exploration the cross-word puzzles sentence-completion or filling in blanks with suitable words and phrases. In inferential thinking the data are taken together and the interrelation of every part with every other part is determined until finally the conclusion comes with a flash as it were. When all the relevant facts are assembled and their various possible interrelations are noted, we come to the right conclusion. This process is called inference. Inference may be defined as a process of thinking in which from two facts, the mind deduces a third fact related to the data but at the same time not identical with them. The following is a good example of this kind of inference.

All good men help others in times of distress.

My. friend Mr. X. is a good man.

Therefore Mr. X. helps others in times of distress.

Logicians call this type of thinking as deductive inference. There is also another kind of inference called induction in which we infer or read a general principle or law from a particular instance, or a number of instances. Noting a few cases of black clouds in the sky preceding rain, one concludes that the formation of black clouds in the sky portends rain. But in practical life these two processes of induction and deduction merge and give rise to solutions of a variety of phenomena. All the scientific discoveries in the past few centuries have been based on these two processes. There are also other types of thinking which are neither deductive nor inductive and which may be relational or non-relational. Modern logic emphasises symbolic statements more or less in mathematical terminology and utilises them in drawing conclusions. As our endeavour at present is only to see how far it is possible for a person to utilise his thinking process to get a knowledge of his environment so that he could satisfactorily react or respond to life's situations it is not necessary for us to go into the details of these kinds of inferences.

2. How to Develop the Power of Thinking?

This is a question which is more easily asked than answered The capacity of thinking like that of intelligence is a native capacity innate in us and it is not easy to improve it or diminish it in any appreciable way. Nonetheless it is a very important question and some points may be noted in this connection though they do not very clearly answer the central question. Many of us are often worried about our memory and look for remedies to improve it. But once again the ability of remembering is not acquired and hence cannot be directly improved. But it is quite possible for us to suggest better methods and management in the memory work. In the same way it is probably not possible to develop the core of the thinking process. The case is analagous to that of a poet who can write

sublime poetry only when inspired. How to get this inspiration is a question that cannot be answered. With reference to the thought process we may offer a few suggestions which may set right the wrong attitude and the negative adaptations of the thinker so that one faces the problem in a fresh way without the previous experiences. First it goes without saying that the person should have a very good knowledge of the subject related to the problem. A person who is deficient in data will be a poor thinker. These data constantly thought about will finally suggest a hypothesis which may or may not be the correct explanation and hence has to be verified. The primary difficulty in clear thinking is that the data are insufficient and so more data must first of all be obtained. Secondly it is necessary for us to find out whether all the data are really relevant to the solution of the problem. Some irrelevant and superficial facts may be confusing the thinker in arriving at a proper solution. Sometimes the parts may not be intelligently interrelated so that they give a wrong picture. It is very often the fact that we have wrong assumptions which we have been holding uncritically. Hence it is necessary to investigate the truth of these assumptions themselves. Even in the discovery of scientific truths in very many cases the scientist had to throw overboard his assumptions which were hindering or blocking his investigation. Probably the best antidote to wrong thinking is to note carefully the mistakes in reasoning committed by others. A regular study of the formal and informal fallacies as discussed in Logic will make us note where people go wrong and will prevent us from committing the same mistakes. The importance of this procedure can hardly be exaggerated. Many of us are not only slipshed in our stock of knowledge but also unconsciously manifest a prejudice and bias which prevents us from looking into the matter impartially. All these prejudices must be got rid of and our motto should be "Fidelity to facts". Probably the most fertile source of wrong thinking is to be a slave to words and high sounding phrases. Words have a charm of their own like good poetry but they should not blind us to the real facts of the case. Many persons use worn out popular phrases and cliches and believe that they are right in their argument. As has been said very often, a half truth is very difficult either to affirm or

to deny. What is true in the case of a few instances may wrongly be taken as true of the whole. The student is given below one such example of argument:

How can any one accept a world-negating philosophy as taught in the Vedanta when we actually are living in the world? Catch-words and high-sounding phrases very often conceal poor and shallow thinking.

CHAPTER III

Cultivation of Will Power

1. Will: What It Stands for?

Though a man may understand his environment and may know the best responses he has to make, it is only half the story since he has to effectively implement his knowledge by action. While there is no difficulty in exercising our will in small matters, considerable indecision and vacillation will be in evidence in undertaking arduous tasks that may require maximum effort and sacrifice. Considerable will power is necessary in such cases and most of us are probably incapable of it. Some persons have no will-power at all and experience considerable difficulty in making up their mind even in small matters. Vacillation, indecision, a prononess to let things lie, inertia-those are some of the characteristics of persons who lack the will to do things. In some pathological cases the very idea of having to do some thing is enough to make the individual violently agitated and excited. Confining ourselves to normal cases we may explain in a general manner what will is and how best it may be cultivated.

A person is said to have will-power when he has a capacity to habitually determine a course of action and follow it up without any 'ifs' and 'buts'. The term 'will' does not represent a thing or an object but merely stands for a way of action. When the term 'will' is used in connection with a person, it means that he is entering on a course of action deliberately with a definite knowledge of the goal or end-result of his action. Normally we exercise our will when there is a block in our activity for some reason or other. Some persons give up at this stage, while others who happen to be more resolute plod on till they overcome this obstruction and finish their job.

Some of us are capable of the extra-effort necessary in the face this obstruction while others merely retire without making the least effort to overcome it. What 'will' stands for, becomes clear when we contrast it with the state called "abulia" which implies that the person has no will at all. It is a state in which there is an abnormal lack of zest for action. This not the same as the state of comfortable laziness which a person appreciates when he is tired. Persons with abulia are normally timid and prone to excessive day-dreaming with an attendant feeling of inferiority and humiliation. Some normal individuals also occasionally are in this unenviable plight but these cases are very rare. What are the causes of such an abnormal lack of will? Though sometimes the subject expends much effort he fails to direct it towards the completion of his purpose. Some psychologists ascribe abulia to a state of low mental tension, the opposite of the overwrought condition. Others say that the person is overafraid and consequently much guarded in his activities. He is so afraid of action that he does not do anything. Others attribute this to the paralyzing effect of repressed desires still operating in the 'Unconscious'. Whatever it may be, it is a very unpleasant state which requires a complete cure.

2. When Is 'Will-Power' Affirmed?

On what occasions has the will to affirm itself? The role of will becomes important when there is a conflict of motives. How do these conflicts arise? We must understand that man is a complex being. He has a variety of abilities, bodily urges desires and inhibitions. Man's environment also is complex and presents stimuli of various kinds calling forth different types of activities. Very often a conflict arises between the different courses of action and each appears desirable. In such a situation, conflict arises. Both the alternatives seem desirable but when one comes in the way of the other, we have a conflict which has to be solved. The first result now is a state of indecision which is very unpleasant as it leads to hesitancy

and vacillation. A student may thus want to specialize in a language in which he is very interested but the language not being a 'paying' subject, he may be compelled to take up another dry subject which may however give him a job. The logical way of reconciling this conflict is to note the points of advantage and disadvantage, one by one and come to a conclusion on this basis. But this is only ideal for man is pushed in diverse ways by his desires, unconscious tendencies and probably repressed motives. In very many cases by sheer lapse of time, one of the alternatives loses its urge and the other easily becomes the goal of action. At other times, the individul tired of this undesirable state of indecision, arbitraily selects one goal and rejects the other. The decision which ended the deadlock usually sticks. We have to exercise our will in some other type of cases also. When the goal decided is too far-off or is too strenuous, the person is likely to lose interest and may find difficult to exert his will. A student who has passed his B. A., Degree Examination may plan to study his M. A., privately. Here the goal is bit far-off and at the same time the effort involved in private study is frightening. As a result, the student may not accomplish any thing at all but may be merely dawdling and wasting his time. In such cases it is always better to have the far-off goal as the ultimate one and plan a shorter and more denfiite goal. The shortened goal should be very clear and precise. We may give an example. Thus when very many books are precribed for study, the student is at a loss and does not know which book to begin and thus goes on postponing his study. But instead of spending the time unnecessarily in this way if he resolves to study thoroughly one book for the present out of the many books prescribed, he would be doing something worthwhile.

We thus see that normally when things run smooth, the assertion of the will is hardly necessary. But when some obstruction is experienced in the course of the work, we tend to apply greater vigour in the prosecution of the work and finish it probably in less time. Persons with flabby will give up the work when they encounter the least obstruction or opposition. This is highly reprehensible.

3. How to Cultivate This Will Power ?

The importance of this topic in our practical life is obvious. In the life of a very large number of persons, many situations occur requiring a clear-cut solution to be thought out and sometimes on the spur of the moment. Favourable opportunities come very rarely in the life of a person and they have to be quickly grasped and utilised if one is to lead a useful and ambitious life. Some persons are quite dazed and overcome with a gripping inertia when a necessity comes forcing them to exercise their will and naturally this psychological block incapacitates them from making a decision. Unless this incapacity is due to pathological causes, it can be overcome. It is usually suggested by psychologists that one should have self-confidence, that he should feel that he has enough power to overcome difficulties and obstructions. This, ofcourse cannot be had by mere repetition of this formula. Every day, in some small way, we should will to do something. Gradually as one comes to feel that he also has some will power and some power of determination, he could plan to execute large things involving more time, energy, and effort. A cool attitude should be maintained in all situations and the emotion of fear or anger should not be permited to arise. William James in his monumental work, "Principles of Psychology" gives several useful hints for the development of will-power. He says that most of us have no necessity at all to exercise any will-power as a result of which it gets atrophied. To avoid this it is very necessary to keep the will active by making some gratuitous exercise in small matters every day. Thus one may decide to take his bath in cold water though the weather may be chill or one may resolve to fast in the night for a couple of days or decide to finish a piece of work before a fixed period. James argues that this kind of exercise will keep the will power active and that no exception should be made at such times. These exceptions are dangerous for they will make the person slide back

to his original state. One who wills to give up his smoking habit e. g. , should communicate this decision to as many persons as possible for this would make it very difficult for him later to retract. At the same time he should not say; "I will begin from tomorrow". Nor should he try to taper off his habit because every day he would be keeping alive the bad tendency which may one day asert itself. A downright giving up of the habit 'here and now' , is absolutely necessary with no excuses made. Before making up his will he should ofcourse decide carefully and having made his decision stick to it carefully.

We must in conclusion remark that a person who will to do something worthwhile should gear his action with some good or important motive for with a motive which appeals to him, a continuous stimulus for the performance of the activity will be present. The motive should be of vital importance to the individual. The goal, as we have seen already, should not be a far-off one. If the ultimate goal is distant, we should have land marks along the way to strive for as immediate goal. Periodically the work done should be checked. Negative suggestions emanating from others should not be regarded. Taking some responsibility in the house or in the office or elsewhere is one good way of sharpening our will power because in the very day-to-day affairs, many occasions may arise when we may have to make decisions to the best of our ability in the interests of our responsibility. It is only by undertaking some responsibility that a person comes out of his shell and develops his will and in the process his whole personality.

4. Self-Control and Self Analysis

These two concepts are more or less ethical in character. Though it may be said that they enable us to react to the environment very favourably their scope is broader. It is true that one may have to control oneself in his every day behaviour in his contact with the other members of society since there is likely to be a clash in their interests. The term self-control is used in connection with ethical or spiritual pursuits. Being a good citizen of the state is not the ultimate goal of a

person for though from the view of the state it is important to be a good citizen, it is more important to be a good man morally and spiritually. These two concepts have direct reference to these goals. It is a disputed question whether the members of the society could adopt a mere neutral attitude regarding these higher claims of religion and morality. The agreed principle is that an individual should not regard his work as finished if he is a good citizen of his state. He should also strive after moral and spiritual perfection. Self control operates in both.

Society has imposed some conventional restraints in the interests of the smooth working of the society and it is very necessary for every one to accept these directions and not go against them. A person may be so conscious of his needs and comforts as to be in the way of other persons' satisfying their needs and comforts. Another person may be so ever-conscious of an affront to him which was probably unintentional that he vows to wreak his vengeance on the other person by killing him. All these are clearly unethical and wrong cases and self-control is necessary in such cases not only for the happiness of the person concerned but also for that of his neighbours. These restraints, we may describe as conventional morality.

Conventional morality overlaps with real or dynamic morality. A moral person sets before himself consciously a moral standard which he believes is the right one. The Ten Commandments of Moses are a pointer in this direction. Man is a complex of reason, will and emotion, and individuals differ in their excellence in each. There are different gradations in each of these factors and hence clashes are likely to occur. In the case of some persons the emotions and will may be entirely self-centered and the person will be completely at the mercy of his passions and impulses. He is likely to make his own happiness the norm of his behaviour and ignore the claims and needs of other people. To prevent the consequent confusion and disintegration of society, conventional morality fixes certain restraints on the behaviour of individuals.

We must understand that in most of such cases the restraint is from without. It is purely external based on negative consequences. Man has a lower and a higher self and the restraints and satisfactions of such a self are only internal. Such an individual recognises that beyond the satisfaction of his bodily needs, more or less, there is another phase of his life distinctly higher than the mere regulation of the animal propensities. It is now realised that mere physical happiness is ephemoral and transient; that it is not real abiding. This plane is called the spiritual plane and the happiness that one derives here though not of the mundane type with its accent on the senses, is far greater in intensity and is more abiding. Hence the necessity arises for self restraint in the case of the satisfaction of the senses.

We always believe that between the sanctions and restraints of morality and religion, the latter is more powerful in stimulating the person to the lofty heights of pure morality and spiritual life. The goal of religion is described as salvation. To realize this goal, one should lead a strict moral life and obey the injunctions of religion. This demands self control, restraint of the body, of speech and of mind. Without this basic requirement there can be no progress either in the moral or in the spiritual sphere. The control and purification of the senses is universally demanded by all religions.

The part which Indriya nigraha (control of the senses) plays in the moral and spiritual life of man is beautifully pointed out in the Bhagavadgita whose message is universal in its scope. It teaches that it is through work (Karma) that we are brought into relation with the rest of the world. Good work and right conduct express our unity with God, man and nature. Finite man should work for the sake of the whole world or for the society in which he is living. The solidarity of the world (lokasamgraha) is the true ideal according to the Gita and every one should be co-operative with it and aim at the welfare of all the human beings. The good people always ignore the narrow bonds of the body and their main characte-

ristic is sense control. The control of the senses does not imply that the senses should be stifled or killed. This is an ascetic ideal that is not taught in the Gita. What has to be rooted out is passion (kama), anger (krodha) and covetousness (lobha). Thus wrong desires are annihilated. Though karma (action) binds a person to the wheel of samsara, one who performs actions in a dispassionate manner without having the desires for the fruits of the action is liberated. This is the famous teaching called nishkama Karma. Control of the self is the key which unlocks not only social happiness but also the treasures of the spirit.

The necessity or desirability of self analysis is obvious. By analysing ourselves in a dispassionate way as a third person would do, we become aware of our shortcomings. Since man is an amalgam of the good and the bad we may also have our good points. The vices and impurities have to be carefully noted and systematic attempts should be made to eradicate them completely. At the same time the good traits have to be developed. This analysis is likely to be more subjective than objective and may also be very deceptive since there is at the basis of our consciousness the propensity to justify ourselves. But with some amount of practice and persistence thiscan be overcome and we can become our own judges. A spirit of introspection and dedication to the ultimate goal is necessary. Thus one who is prone to anger or jealousy can gradually locate these defects and then make attempts to completely eradicate them. In the material sphere also self-analysis is sometimes desirable to find out the good and bad points which one may have in relation to society. Analysis may also indicate the progress or otherwise of a person with regard to his material ambitions.

CHAPTER IV

Relation with Our Neighbours

1. Dimensions of Society and Neighbours

From here onwards we have to discuss about society and the part which we have to play in it. We stated at the outset that our environment is primarily social. Some moralists go to the extent of suggesting that our real self is the social self and that without it we live only an incomplete life devoid of factors which give a finish and completion to it. An isolated person apart from and independent of society is an impossibility. This implies that we realise our ideal life only in relation to our fellowmen. We shall evaluate the validity of these statements later in connection with the chapter on social and Ethical Institutions.

Human society is very vast. It is something like the vast and expansive earth. We sometimes describe the earth as our home. In the same way we may say that the whole world is our kith and kin. Just as astronomical figures cannot be appreciated by us though mathematically they may make sense, our regarding the whole world population as our society intimately associated with us is too staggering in its colossal magnitude. We are more intimately concerned with our immediate neighbours and our dealings with them are likely to be concrete and straight. We are also in a position to understand correctly our relationship with them. Hence we may circumscribe the term society to stand for the people of our country and the term neighbours will then stand for people living in the same village or hamlet near us. But we must clearly remember that the moral principle, which apply to our neighbours apply also to the rest of the society. Our relationship with our neighbours reveals in a clear-cut manner our obligations to society.

The distinction between rural and urban life consists in this that in the former we know fairly intimately our neigh-

bours who also mainly belong to the same group or section with the same language customs and habits. In urban localities there is not that intimate type of acquaintance with our neighbours for various reasons. Occupational differences coupled with differences in status and wealth discourage more intimate association. While in the village we take part in the corporate life, it is not so in the urban localities. Nevertheless here also there is a distinct social contact though it is not very palpable. Our neighbours though different in language, social customs and other things share with us our common environmental advantages and difficulties. They come under the same municipalities, buy and sell their commodities round about us and in general act in similar situations in similar manner. The emphasis is laid on neighbours since our life is intertwined with them rather than with people far away.

2. Egoism and Altruism

Our behaviour and attitude to others is described by moral writers as coming under two principles. These are the principles of egoism and altruism. The former stands for that type of behaviour which merely satisfies one's own needs and pleasures even at the cost of others. Altruism stands for devotion to the ends of others only. If carried to extreme, both views are unsatisfactory for a downright egoism which totally disregards the others is as much reprehensible as total altruism which is a regard for the welfare of the others only with a disregard for one's own welfare. It is impossible for a person to work entirely for others unless he also is well-fitted and capable. This will not be possible unless the individual himself is happy and contented. Total egoism also is impossible for the welfare of each is built on the welfare of others. There may be relative differences. As Kant said in his "Metaphysics of Morals," "Rational beings are ends in themselves and are not the means." Hence no one should be used as an instrument for the good of other persons. Morality does not imply

the total submersion of the individual to the needs of the members of the community. Hence a middle ground between the two must be sought.

3. Justice and Mutual help

There is an ingrained feeling of justice in our consciosuness in our dealings with our neighbours. If this is articulated it will be on the lines that one should be just not only to himself but also to others. A sense of fair play must motivate all our dealings with them. In closely-knit communities this is clearly noticeable. Exercise of this justice and fair play is easier in the case of our neighbours whom we come into contact with rather in the case of the other members of our society whom we do not see. This sense of equality is based strongly on the recognition that in spite of all distinctions between one person and another as regards caste, creed, language or religion the factors that unite man are fundamental and that these are humanity and sociability. These gradually will come to acquire more importance.

Mutual help and co-operation are very strong factors in the relationship between individuals or sections of people. Mutual help is the oil that lubricates the machinery of society. When help is needed, it is freely available with those who are ready to render help to others. Mutual help may be based on philanthropic principles or purely on selfish considerations. Either way it acts to the good of the neighbours. Co-operation should be made the guiding principle of activity among the neighbours. It is not uncommon in villages to see help offered to one who lacks seeds to sow or money and labour in the performance of marriage. People wellknown to the person needing help band themseleves together and help him to their utmost. Petty troubles and worries which otherwise would get magnified to the detriment of the peace of mind of the person are eliminated in this manner and the people of the villages live on the whole, a peaceful life occasionally marred by jealousy and ill-will. Official co-operative societies also have their own importance in small communities. We shall review these later.

CHAPTER V

Social Institutions : Their Ideals and Traditions

1. Introductory

We have now to discuss man's relation to society and see at greater length how he lives in society in an organised way. We are not now concerned with the questions of the origins and development of these institutions. It is enough to note what ideals they stand for and what their traditions also are. We may note in passing that of all the species, human beings have very effectively adapted, themselves to the environment and have progressed to the present advanced state. We should not forget the main fact that man is essentially a gregarious animal and that he lives always in groups. The advantages of group life are many, the most important being the collective security enjoyed by the members of the group. The value of division of labour comes to the forefront and there is specialisation of functions. The soldier, the merchant, the teacher, the priest the doctor, the lawyer and the labourer-all emerge as specialists in their profession. Corporate life requires personal and group contact with other persons and groups and as a result of this social qualities and virtues like justice, integrity etc arise.

Though man is regarded as a gregarious and rational animal there are two tendencies in him which are opposite in character. Many may be co-operative with other persons and submit himself to certain common rules and requirements. But at the same time there is also a self-assertive and pugnacious tendency in him making him revolt against what he regards as fetters against his freedom. Sometimes the same person behaves differently in the same or in different situations and different persons often manifest these clashing traits more or less. Though there is not a definite cleavage between these two traits, the presence of this ambivalence in man can hardly be unnoticed. Thus man is a member of a

group and at the same time often rebels against the group In practical life this reveals itself first in co-operation and secondly in subtle or open opposition. The stability of man's. social life is thus based on these two conflicting tendencies of agreement and disagreement with society. Hence society is not a completely homogeneous entity. There are innumerable differences internally and thus society is divided into sects and subsects. Environmental factors also are responsible for this state. The mal-distribution of wealth or land tends to create two factions like the "haves" and the "have nots", full or partial or negligent participation in education creates the two classes the educated and the uneducated. Thus divergences arise though from one point view the institution as one whole exists. To use a philosophical phraseology society is not a complete identity but an indentity in the midst of differences.

Our social life in the main is guided by customs, laws and are moral principles. The customs have a hoary tradition and are popular and hence very difficult to eradicate. The laws are the creations of the state and help to safeguard the rights and liberty of the people. Morality arises from an internal conviction that behaviour based on customs and tradition have no moral sanctity and that the good and the bad, the true and the false are to be judged from the motives and intentions of the act and not from the external aspects of customs and sanctions.

2. The Social Institutions of Family and Marriage

These two may be clubbed together as normally they go together. The family is probably the most ancient and fundamental institution, in which the rules and regulations are very much relaxed. Probably there was never a time when there was no family. Invariably it is of a patriarchal type in which the father of the family is the supreme head over all the members of the family. In some parts of the country the other type of family called the matriarchal is still prevalent. This is a form of family in which the headship of the family belongs to the wife or the mother.

The institution of marriage even without legal or religious sanction acts as an effective brake on man leading a promiscuous sex life and prevents to some extent immorality. Marraige maintains the family life while the family sefeguards marriage. Thus each affects the other in subtle ways and maintains the other. Some sociologists are of the view that marriage as such is not a guarantor of morality. Is marriage a religious sacrament or is it nothing more than a private contract? The former view is maintained as the real fact by quite a large number of people. Most of the Hindu marriages, some of which are performed in temples, are regarded as sacramental. But with the changes in economic situations, industrial development and scientific knowledge, the sacredness of marriage institution is gradually being eroded and divorce is being advocated more freely. There are several factors which have brought about this change. Dr. Radhakamal Mukerjee, in his "Social Disorganisation of India", discusses his problem with the help of statistics. He points out that bad housing conditions, especially in industrial centres like Bombay and Calcutta (we may now add Madras also), the tendency of a large number of men and women to shirk the responsibilities of marriage, craze for "gainsome occupations", the appaling rise in the cost of food articles and rent, necessitating both the husband and wife to earn money, the aversion to cooking and rearing children as a tiresome duty-all have combined to a great extent in making marriage being regarded in an unfavourable light. But there are others who believe that so far as private property is recognised by law and the love of children continues to be a deep-seated instinct of man, marriage institution will never go into disrepute.

Though the marriage institution remains as such, changes are going on in its internal structure and the old customs and conventions in the performance of marriage are being given up and the marriage ceremony is being made more simple. One important cause is the high cost of the commodities. The joint family system which was in vogue all these centuries is gradually vanishing and the unitary family consisting of the husband wife and the children, is making its appearance. It is hardly necessary for us to go into the causes of this change.

In spite of all these drastic changes in the style and function in the marriage and family institutions,they are basic and serve a very useful purpose. They restrain the sex life of the individual with in limits and prevent promiscuous relationships. The children born from the wedlock are given proper and loving care, and they receive the benefits of educations in a limited manner. They receive adequate training to enable them to earn their livelihood and in turn they become heads of families. If the parents are wise and cultured, the children also are likely to develop these traits. The family develops in the children the basic traits of the community and also the social ethos. These are the principles and traditions of the family and marriage institutions. We need not here discuss their historical evolution nor their functional differences in various other places. In spite of the sweeping changes going on in these institutions, the main tower still stands and stands for some ethical principles.

3. The Institution of Property

This may be regarded as the title to the exclusive possession and use of goods. Right to property is sanctioned by society and confirmed by the state and this permits a person's exclusive control over certain things, money being the most important. It is not mere possession and the holder has the right to do what he likes with it - within certain limits. It is approved by society and legally law ensures its safety. Wealth does not entirely consists of money. It may consist of land, houses, shops, cattle and so on. The human instinct of acquisition is a very strong factor in the justification of the right or private property. The recent raids conducted by the Income Tax department and the dehoarding of very large quantities of currency notes, biscuits of gold or jewels made of gold, and blocks of silver etc confirms this views of the innate propensity of the human being for hoarding what he thinks is precious. It should be understood that after all the currency notes, gold or silver are merely instruments that

satisfy some other more urgent need of the human being Hunger and thirst and the necessity for some shelter are the prime motives which have to be satisfied with the gold and silver. But a natural confusion arises between the end and the means and in a very large number of cases the means themselves become the ends. Thus money by itself is valued for its own sake though it cannot by itself satisfy one's hunger or thirst. But money can buy these necessities and the greater the money, the lesser are the chances of one's suffering. This is the subconscious logic of the argument in favour of earning more and more. Money creates more money and the rich become richer. Wealth is thus concentrated in a few families and this poses a big social problem. Socialists and communists preach their own doctrines as the panacea for this mal-distribution of money and how far these remedies are real time alone can show.

We may remember that private property in itself is not reprehensible. Every one has a right to work and earn money and save. But the savings should not be of such magnitude that result in social injustice, and gross inequalities between the rich and the poor. In such cases it should be limited by the state. The fundamental point with regard to society is that no one should be in the poverty line or below it and starve for lack of food. Money should not be concentrated in a few familes and places leaving a large number of people almost on the starvation line. Gandhiji observed in this context that a rich man is like a trustee for the wealth he has in his possession for the general welfare of the people. According to the Hindu view "property is a mandate held by its possessores for the common use and benefit of the commonwealth". In the Bhagavatha it is said that we have a claim only to so much as should satisfy our hunger. If any one desires more he is a thief deserving punishment. The correct views seems to be that while the citizen has the right to private property, the right is subject to the corresponding duty to serve society. How to enforce this, is the problem of the state.

4. Educational Institutions

These three institutions we have studided so far are regarded as fundamental and they operate like the fly-wheel in society. But they do not exhaust the list of institutions for if we understand the term in a more liberal sense all associations in which a group of members participate in furtherence of some objective resulting in happiness or in some common desirable end have to be recognised as social institutions. Thus schools, colleges and technical institutes including village schools come under this category. Uptill a particular time the young man is a member of these institutions and ceases to be so when he finishes his education. What exactly are the aims and ideals of education? This has been discussed threadbare but there has been no agreed finding, Education has now become or is now recognised to be a continuous one. But there are different stages in it and the aim of education differs from stage to stage. At the lowest level it stops with the learning of the three R's, viz reading writing and arithmetic. Probably this is simply another way of saying that in this stage one should learn enough so that one will be in a position to understand the ordinary processes of transaction involving give and take in the society around us. In the next stage the inherent capacities of the child become developed and the teacher should be in a position to find out where the boy's talents lie and encourage them accordingly. At the same time he should be taught to earn his livelihood by learning some profession. The pupils should also be given good training in understanding the problems of the State and the best ways of solving them. This ofcourse is only in very general terms. More important they should be taught how to perform their civic duties properly. Most of the pupils would probably drop off from the schools at this stage. In the advanced stages the aim may be to investigate and enrich the spheres of knowledge. A happy blend should be found between theoritical and applied knowlegde and applied science and technology in the interests

of the country. Anyhow the last word on the aim of education has not been said so for by the educationists.

In connection with the topic of educational institutions, we may try to formulate some more details which may not be obvious in the first instance. From time immemorial educational institutions have occupied a very honoured place in this country and they were even supported by the ancient governments. The gurukula system, in the olden days was the basis of all education and the pupil was regarded as a member of the preceptor's family. Absolute obedience to the teacher marked all the activities of the disciple while the latter occupied the position of the head of the family. Some of these teachers had thousand and even more disciples. After a period of twelve years when the study period of the student was finished, the preceptor permitted the pupil to go back home and get settled as a householder. During the historic times, higher studies were also popular and many universities were flourishing in North India to which students from far off places like China flocked for study. The Mithila and the Nalanda Universites are classical examples.

Coming to modern institutions, we have to understand at the outset that they are not merely places where instruction is imparted on a commercial basis. They are more than this. They form a half-way house between one's home and the wide world in which the student has to play a part in his later years. The schools and colleges are hence regarded as temples of learning in which not only education is imparted but also where a kind of discipline is enforced so that the student may be attuned to good and effective habits which would stand him in good stead in his later years. The disciplined way of life in the schools and colleges imparts good habits and effective ways of reacting to the environment are inculcated. Rules and regulations are emphasised only with this object in view and the pupils who may have to suffer some temporary inconvenience have to put up with it in the larger interest of his more efficient life later. Thus one who has developed the habit of punctua-

lity in his school and college life carries over this habit in his later years also. In this way good habits like deep thinking, a thorough mastery of the small individual problems, self-reliance and other such habits ingrained in the early years become crystalised in his later life also and thus stand him in good stead. This phenomenon is what is called by psychologists as "Transfer of Training." Hence instead of drifting along with the current in the stream of school and college life without any purpose, the student would do well to cultivate a seriousness during this period and develop habits of attention, study, thinking and being helpful. Good habits are easily formed in the early years of the student rather than in his later years. The hostel and the play field also are of considerable importance to the pupil in forming and developing traits like framing a timetable and subjecting himself to it, competitiveness, asserting one's individuality though in a limited way, subjecting himself to the group discipline and so on. It is for these reasons that the statement is made that the best years of one's life are the years of his student life.

It is hence very necessary that the student should adopt the principle of purposeful learning and purposeful living through the years of his study.

5. Purposeful Learning and Living

Most of us do not have any attitude or approach to life and its problems. Nor do we have any definite goal or principle to orient our activities even in our every day life. We are indifferent to issues which do not directly concern us. But if they tend to affect us adversely we then begin to strive to overcome them. Ordinarily we do not exert ourselves to our maximum ability or capacity and are simply content to drift along with other people in a normal manner. That this is a very wrong and unsatisfactory approach, no one will deny.

Every one must understand the significance and purpose of life. He should have worthwhile goals and high aspirations. Man is endowed with rationality and he is capable of judging what is just and what is unjust. Primarily he should follow

the moral standards, and always work for the cause of the right and the just and to the best of his ability defend the right and oppose the unjust and the wicked. Some people set before themselves the goal of becoming very rich men before they retire from the activities of life. This goal is not a very satisfactory one for it is only concerned with one's own self and does not in any way help or benefit the others. Such an attitude requires a philosophical orientation. This alone enables the person to get interested in the many spheres of activity round about him and to evaluate their worth and value. He should always co-operate with others in promoting the welfare of the people or at least his near neighbours to the maximum of his ability. We all live in and graduate ourselves from the many institutions round which our life is centered.

If we live a purposeful life in the several institutions in which we spend our time, we can learn many lessons. The family is apt to develop in the individual virtues like love, affection, sense of duty and other such traits. But we should see that the virtues cultivated here do not become narrow and confine themselves to the members of our family alone. We must broaden our affection, love and duty to others also though they may not belong to our family. These homely virtues should be practised at all times and at all places. In the economic sphere these may get dimmed but at the same time virtues like honesty and efficiency should be cultivated. When one worships in a temple or in his house, the spiritual influence should be dominant and it should be in intimate relation with the other virtues and should dominate them. A person should thus strive to understand the real significance of the situation and should always behave in the most moral manner. When the weak are being exploited by the more powerful in a selfish manner or when the unjust are getting the upper hand or when piety or goodness is vanquished, one should learn to side with the just and moral cause and not merely go off thinking that it is none of his concern. We must cultivate a regard for truth, goodness and beauty. All the other moral virtues would follow.

CHAPTER VI

India Past and Present

1. India's Greatness

In the present chapter we are concerned with the glorious past of our country and its present position. All dispassionate students who study India from the several perspectives of history, language, social organisatoin, religion, manners and customs are constrained to conclude that there is something unique in the country which is responsible for its glorious past which explains how even today our culture and institutions have not vanished altogether. When we study the ancient history of several countries like Greece and Rome, Iran and Egypt, we see that while they were great politically and were also cultured centres in very olden times, neither ancient political nor cultural glory now remains. Hence there is a complete break between their past and the present. It was never the case with India that she was ever a political colossus defeating the neighbours in wars and annexing their country like ancient Rome. But so far as her culture, religion and social habits are concerned, there has been with some modifications a continuous existence from the very ancient times. Religion has been the central basis of our life and thought all these centuries. No doubt, our culture, religion and civilization have undergone many changes in the long course of history but the core is still strong and enduring. Though India has been invaded and sacked ruthlessly by rapacious alien hoards from across the Himalayas and from the open seas in the West, her culture and religion have not become extinguished as it has happened in the other countries.

The influence which India exerted in religion, culture and trade in the trans-Himalayan regions of Central Asia is now becoming very clear. The culture and civilization of India of the ancient times spread throughout the then known world. Charles Eliot in his "Hinduism and Buddhism" (3rd volume) says that this was not achieved by military arms. It was purely an intellectual conquest. Nor was it an exchange of ideas, for Hinduism did not receive any thing from the other

religions which were native to those countries. R. C. Majumdar says this spread of Hindu culture in other countries besides India is a long-forgotten but very important chapter which has been rescued from oblivion by modern researches and that this will evoke in the heart of every Indian respect and reverence towards our ancient culture. The interested student may refer to "Indian Contribution to World Thought and Culture", published by the Vivekananda Rock Memorial in which a number of distinguished writers contribute materials on the culture and civilization of India in other parts of Asia which continued many centuries even after Christ. The study of icons recovered from underground during excavations, discovery of manuscripts in Bhrami and in other allied languages, evidences of archaeology and numismatics have brought to light the existence of Indian culture in Afganistan, Iran, Peshawar and places round about. Also Saiva temples along with Buddhist viharas are known to have existed side by side in these and other foreign regions including Siberia.

Even as early as 3000 B. C. there was active trade both by sea and by land between India and the rest of the countries especially the regions round about Central Asia and China. This included also regions to the East of India. There was a scramble for the pearls, diamonds perfumes and Spices and lions and elephants which India had in plenty during those times. A brisk trade was carried through what were called the Silk and the Spice Routes both ways. One major trading country was Rome and ships from Rome take nearly four months to reach India which was the meeting place of all the ships coming from the East as well as from the West. The Silk Route which was the land route to Central Asia was entirely colonised by the Indians, who introduced their own culture religion art, script language, social and political organisations to these countries. The Silk Route though primarily a trade route serving commercial and trade needs between India and China was studied with monasteries and flourishing cities whose culture and religion are surprisingly Indian in flavour. Ruined cities are even now in evidence where Indians had

settled in these cities, flourished and lived their own life. Even during the Christian era, Hinduism and Buddhism especially the latter made steady advances in Mongoliain region in the north and Thailand, Indonosia and other places in the East. Many images of Ganesa and other deities have been discovered in regions so far apart as Peshawar, Afganistan, Iran, Mongolia and Siberia. This is a seperate study in itself and hence we refrain giving more details.

2. India as at Present.

What is the present position which our country occupies in the comity of nations politically and economically? One good result of the British rule has been that the country has been unified as one politcal entity. This is distinctively an advantage for though India was culturally and from the religion view point an integrated unit, it was divided into several kingdoms which often made war with one another for domination and thus presented an easy mark to a determined foreign army fired by proselytism or by the object of plunder. Though great empires flourished, it cannot be said that these comprised the whole of what we now call India. The many native states which were like islands were unified after India got independence from the British. All the citizens are now unified as being the citizens of India. As against this we have to contend against the linguistic partriotism and parochial feelings which seems to have become more pronounced. The state and the central government have given us a stability which is certainly to the good.

From the point of international trade, India enjoys a surplus trade balance. But we are told that a very large number of people about 60% of the population or more are either on the poverty line or well below it. Attempts are being made by the government to remedy this state of affairs. But the problem is of a colossal magnitude. One is not sure whether it will ever get solved at all.

There is now on the whole a marked change in the religious life of the people. This does not necessarily reflect the waning influence of spiritual factors but marks the hard

reality of material necessities coming to the fore front and taking precedence even spiritual matters. The social institutions have lost a great deal of their compulsive force and here again we see a great deal of looseness in the observance of the customary injunctions. The aim of some reformers toward a casteless and classless society was a powerful stimulus in reducing man's inequalities. The distinctive occupations, the prevention of inter-dining and intermarriage are gradually wearing out and this to a greater measure is due to the compelling necessities based on the economic situation rather than to any deliberate disinclination to follow the social mandates. The desire for accumulation of wealth seems to be predominant and all the other factors of ethics in this regard are receding in the background. Ethical virtues based on the belief inmoral goodness are slowly going underground and the shadow is being pursued instead of the substance.

But then there is always a cyclic change not only in the life of an individual but also in the history of nations, their culture and civilization. From the advent of the Muslim and British rule in India down to the middle of the 19th century, India came into contact with many foreign cultures. As a result, the average Indian gradually came under the influence of western culture and became indifferent to his own culture. But fortunately from the middle of the 19th century, great socio-religious movements arose and these gradually brought to life the ancient culture of India. The Brahmo Samaj and the Arya Samaj movements are a few examples. Emancipation of women from all social disabilities, the abolition of the caste system as a religious instituion, the spread of education and carrying out of a wide range of philanthropic activities-all these were enthusiastically advocated and carried out. In the Hindu religion itself, the influence of Swami Vivekananda and his illustrious Guru Ramakrishna Paramahamsa worked like magic in removing wrong and distorted ideas in the thory and practice of the Hindu religion. The illustrious disciples of the saint who now form the Ramakrishna Mission are carrying on the work

of dissemination of right knowledge of religion and at the same time helping members of the public when floods, earthquakes, famines and other major disasters overtake them. Mahatma Gandhi was the apostle of non-violence and the succeeded in making India get her political freedom from the British. He gave the Indians a national consciousness and diginity which were sadly lacking before. The Sarvodaya movement initiated by Vinobha Bhave has done very good work in rehabilitating the landless persons with the Bhudan movement. All these movements are carrying on a silent work in political, social and religious spheres. The future of our country in all perspectives is thus very bright, thanks to the selfless and devoted work done by these saints and great leaders.

3. Patriotism

Patriotism signifies love of one's own country and the doing of all things necessary to maintain its high traditions and sovere ignty. This is a virtue which appeals to every human heart and in this sense it may be described as a universal concept. It is love manifested to the place of one's birth and to his religion and culture. A Samskrit text says that the love for one's country and love for one's mother is greater than the very paradise or swarga. Our country is a precious possession and no effort is too great in the attempt to keep her independent and maintain the purity of her culture and civilization. As a rule every one is a patriot in the sense that he usually loves his country but in a few cases considerations of money or prestige counter the patriotic favour and makes man a traitor. This is highly reprehensible for when one or two individuals sell their country for a mess of pottage it affects adversely all the other inhabitants of the country. It is not only the person who sells his country for the sake of money who is a traitor to his country. We may include in this category all those who deliberately do things which go against the healthly life of our society thus retarding the progress of the country and making the lives of the many

people miserable. Those who sell adulterated goods or conceal the goods at the time of scarcity of the goods thus pushing up the price of these goods are probably the worst offenders against the country. The consumption of these adulterated goods results in death or in violent disorders of the body leading to death. All such persons also are traitors to the country.

4. Indian Customs

India has had a very ancient civilization and there are still some customs which have survived the progress of time in virtue of their real merit. We may mention some of these. Next to China we have the custom of paying reverence to our parents and old people generally. Secondly to a very great extent women enjoy a certain amount of respect in our country, which is commendable. Thirdly devotion to God in varying degrees is found in a large number of our people and this is certainly an excellent virtue. Another custom which is to be found in a very large number of our people is the traditional hospitality. Even a very poor person would think twice before turning out a beggar who solicits alms from him. All these are to the good of our country and one should try to maintain and cultivate these good traits.

5. Unity in Diversity

One important fact we have to note in this connection is that India is one homogeneous country in spite of its having people of many different religions, languages, traditions and culture. It is ture that the majority of people are mainly Hindus including Buddhist and the Jains. Though these people speak different languages and have different traditions and customs, the unifying forces are considerable and the Indian living in the extreme south and the one living in the extreme north, in Kashmir for instance feel that they are all the sons of India. The Christians and the Muslims also though professing different religions never the less regard

themselves as Indians first and foremost. The minor difference in customs and languages are not emphasised. The political unity of the country is certainly the foremost important factor in the unity of the country. Apart from this, the several sects and subjects are strongly bound together by the several socio-religious bounds. Temples and monuments wherever they are, are objects of reverential worship on the part of the people and this factor eliminates all local prejudices and differences. Another important factor unifying our country is the holy rivers like the Ganga, the Brahmaputra, the Sindhu, the Kaveri and the Godavari, to mention only a few, have become famous pilgrimage centres where people congregate in very large numbers especially during festivals and holy days to have a dip in them. Fairs like the Mahamakham, the Kumbhamela especially draw millions of people to these sacred spots where caste, creed community and language are entirely ignored and the fact of their being members of only one religion is in their consciousness. Religious texts like the Vedas, the Bhagavadgits, the Holy Bible and the Holy Koran are the strings which bind together these masses. Religious teachers and saints whethor from the north or from the south are honoured and their message is followed irrespective of differences in caste and communtiy. It is for these reasons that our country is called a Punya Bhumi illustrating as it does the principle of unity in diversity.

CHAPTER VII

The Concept of Citizenship

1. Who is a citizen ?

We are all citizens of India. Though technically federal in character, our constitutions provides for a single common citizenship. Every person who has his domicile in India and who is born in India or one either of whose parents was born in India or one who has been ordinarily resident in India for a period of five years before the constitution came into force has the right to be the citizen of India. What is exactly the meaning of the term citizen and what are his duties and rights?

Membership of the state involves the right to share in the framing and the execution of laws and the obligation to be loyal to the state and of paying taxes, rates and so on. Legally a citizen is a person who owes allegiance to the state and secures its protection both at home and abroad. He can legitimately enjoy his freedom and property. He has the right to vote at the state and local elections and also to contest such elections. He has also the right to hold public offices. There is also a moral aspect to citizenship. It is rather difficult to describe this clearly. Citizenship from the moral side implies a public spirit and a spirit of sacrifice. The citizens should always prefer the public or the common good when there is a clash between the private and the public good. He is also expected to have a good knowledge of what is of real benefit to his country. It is only in democratic countries that the concept of citizenship acquires a full meaning. In the same way the sucess of democracy depends on the character and ability of the citizens. In a democratic of government citizens enjoy real freedom for here the citizens are not only the ruled but at the same time its rulers also for in theory the citizens elect their rulers and hence it is they who govern themselves. In totalitarian states the citizens cannot enjoy the rights and liberties completely or even partially for he is merely a pawn in the hands of the rulers.

2. The Rights of the Indian Citizen Enshrined in the Constitution

It is interesting to note what the Indian constitution affirms of all its citizens. In its preamble the Constitution states:

We, the people of India, having solemnly resolved to constitute India into a Sovereign Democratic Republic and to secure to all its citizens:

Justice, social, economic and political;

Liberty of thought, expression, belief, faith and worship;

Equality of status and of opportunity; and to promote among them all

Fraternity assuring the dignity of the individual and the unity of the nation.

3. Nationalism and Internationalism

It is very necessary that the citizens should be a good nationalist. All these decades it was thought that nationalism was the last word in political science. But recently the concept of Internationalism has acquired great importance and nationalism is regarded only as a stage, the goal being internationalism. Our aim now is world state and world-brotherhood. All the arrow boundaries of the state language, religion are transcended and one becomes a member of the world-state. It may seem to many that this is only a pious wish or an utopean dream. But it is not so far it is merely the extention of nationality. Just as our civil life has extended from the family to the tribe and from the clan or tribe to the nation, it is quite possible that the next stage is the world-state. The League of Nations was created by the efforts of eminent persons like the American President Wilson and other European Statesmen after the first world war. Its main purpose was to organise a comity of nations by binding them all together by an inclusive system of international law. We may quote its purpose as visualised by the promoters of League.

"First, to keep the peace and settle by pacific means International disputes which might arise; second, to remove the causes of war; and third to organise international co-operation in all spheres of human activity where there were common international interests to be served". But unfortunately in actual practice, the League of Nations became a failure and in none of the international disputes was it able to bring about a just peace. It was unable to realise peace and collective security. While in the political sphere the League did not attain any sucess, it attained a large measure of success In non-political spheres. But it has succeeded in making us realise that the idea of the world-state is not impracticable. The United Nations Organisation was established in 1945 after four years of deliberation after the Second World War, with fifty one states among which India was one. Its object also was the same as that of the League of Nations. The basic aims of the U. N. O. are given in the Preamble as follows :

To save succeeding generations from the scourge of war

To reaffirm faith in fundamental human rights.

To establish justice and respect for the international obligations.

Though to promote social progress and better standards of life the U. N. O. is a great advance over the League of Nations, it is nevertheless regarded a failure in the political world. In spite of the failure of these two world bodies, the idea of the world state has gathered a momentum and probably will become a fact in the course of a few centuries, atleast in a limited sphere. Thus it is not an idealistic utopia to realise a world-state in which all the human beings inhabiting this globe would pay allegiance to one world state without the narrow boundaries of language, state or religion.

4. Basic Human Values

In this context it is worth while to know what the fundamental values cherished by the human beings are. we usually make a distinction between value and fact. "This rose flower is very beautiful" is a value judgement while "This is a red rose" is a judgement of fact. The latter merely states a fact

or desribes a fact of experience and it may be true or false. But a value-judgement judes the worth or value of an object or experience. "To be untruthful is bad," "This is a very generous act," these judgements state a fact only indirectly but directly evaluate the facts of experience. There is a fundamental distinction between these two types of judgement and one cannot be reduced to the other. Positive sciences are only concerned with the matters of fact in the world and merely state them. "Iron is a very strong metal" merely states a fact and leaves it at that. "The rain-bow has very beautiful colours," has an ideal reference which goes beyond the statement of a fact. Sciences like logic, ethics, aesthetics and political science are called normative sciences since they lay down a norm or a standard in their subjects. Thus in logic we lay down some standards regarding the validity of concrete cases of thinking and those which violate these norms are wrong or fallacious. In the same way ethics lays down certain standards or norms of behaviour governing the good and the bad. Thus a norm is an accepted correct standard.

What are the different types of values ? It is not necessary for us to discuss this question elaborately. We may point out some fundamental values which have been cherished by man for a very long time.

Values are essentially divided into intrinsic and extrinsic. Every object, event and our very physical body has a value for each of them is an integral part of the physical world. Values are called extrinsic when they are pursued not for their own sake but only as a means to an end. Thus goods and money are not values in themselves for they are only, means to an end and not ends in themselves. Thus we value money not for its own sake but only because it enables us to have all the comforts of life without which we would cease to live. Intrinsic values are valued for their own sake and they are not instrumental for any other value. Truth, Beauty, Goodness are pursued for their own sake and not for the sake of any thing else. These are the intellectual value of Truth, ethical value of Goodness and the aesthetic value of Beauty.

Truth is the ultimate ideal of thinking. Goodness which is moral goodness is the ideal of man's conduct while beauty is a form of feeling or emotive value and is the ideal of man's aesthetic life. These intrinsic values are beyond the scope of scientific inquiry. They are absolute and are not dependent on our subjective impulses or desires nor on our satisfaction in our activity. Indian thought has emphasised value and given it a very important place. Value cannot be separated from the general framework of man's activities and thought. These values are not merely mental but are objective. The final value in Indian philosophy is called Mukti or Liberation. This consists in the final absorption of the individual self in Brahman which is the Absolute Reality beyond which there is nothing. Artha and Kama (wealth or material possessions and human desires) are instrumental values which are necessary for leading a good life and for the realisation of the Absolute. Dharma which we can describe as a moral virtue and following the injunctions laid in the religious law books is very necessary for the final value of liberation. Hence it is also an instrumental value. Thus in Hindu thought we have the four values of Dharma, Artha, Kama and Moksa.

5. What are the Rights of the Citizens?

We have now to examine the rights and duties of the citizen and see what he has to do to be a good citizen and what he expects from the state. We may note here only the basic rights and duties. These are correlative terms and one cannot exist without the other. Duty refers to certain obligations cast on the individual in his association with the other members of the society. Conversely he enjoys certain facilities to carry out his duty to society. Hence one can insist either on his rights alone or on his duty alone. In India, special emphasis is laid on dharma or religious and moral work and in the very process of doing one's duty, rights are built up.

A right is an important condition of person's self-development. It is also a necessity for social welfare. Society must respect the rights of the individual since these rights

are the means which guarantee man's good life. Generally certain rights are regarded as fundamental and some countries have enshrined them in the constitution. The Indian Constitution has, as we have seen, incorporated them in the Preamble. So has many other countries.

Liberty of the person is the foundation of all other rights. It includes not only protection of life but also security and freedom from external coercion. Nobody can be subject to arrest and imprisonment unless it is legally justified. This right to personal freedom and security implies the right of self-defence, justifying the use of necessary and reasonable force in self-defence.

The right to free life carries with it the right to work. But the right to work depends on the economic conditions of the country which may not be favourable to such universal right to be employed. There is a considerable number of unemployed men and women in almost every country in the world including India. The right to receive an adequate wage follows this right to work.

Right to family life, right to property, right to religious liberty, freedom of speech and freedom of the press, right to education and right to the rule of law are other rights enjoyed by the citizen. But these are more or less dependent on the nature of the society and the government. None of these rights are absolute and restrictions exist against the undesirable use of these rights.

The right of property is conditioned and limited by social justice and public welfare. Freedom of speech and writing and Freedom of the press is subject to the laws against sedition, defamation and blasphemy.

6. Duties of the Citizen

1. To abide by the Constitution and respect its ideals and institutions the National Flag and the National Anthem.

2. To cherish and follow the noble ideals which inspired our national struggle for freedom.

3. To uphold and protect the Sovereighty, Unity and Integrity of India.

4. To defend the country and render national service when called upon to do so.

5. To promote harmony and the spirit of common brotherhood amongst all the people of India transcending all religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women.

6. To value and preserve the rich heritage of our composite culture.

7. To protect and improve natural environment including forests, lakes, rivers and wild life and to have compasion for living creatures.

8. To develop the scientific temper, humanism and the spirit of inquiry and reform.

9. To safegurard public property and to abjure violence.

10. To strive towards excellence in all spherse off individual and collective activity, so that the nation constantly rises to higher levels of endeavour and achievement.

We may how discuss the ordinary duties of the citizen. The first and the foremost duty of the citizen is to obey the law. This is the basis of good citizenship for if the citizens of a country have no respect for law and order, there will be no peace in society. In a fully democratic state, the laws reflect the will of the people and hence obedience to these laws does not mean that our freedom is in any way curtailed. But if the law in any particular sphere is morally repugnant to society and socially harmful and the government cannot be persuaded to replace it or amend it by the ordinary legal procedure it may become the citizens' duty to resist it and organise opinion against it. But this is only in exceptional cases. Military service to save one's country when it is threatened by any foreign power is another duty cast on the citizen. The exercise of franchise is not regarded as a legal duty in many countries but every citizen is merely bound to vote at the time of elections according to his own judgment.

7. Social Service

Good citizenship is more than these rights and duties. A good citizen has to be well-informed on all questions of public importance and should arrive at balanced judgments on them. He should place the public good above the private good and should willingly strive for the good of the society and should be imbued with the spirit of social services. What is exactly the significance and necessity for social service? we should note at the outset that however good the adminstration of the country may be, it cannot in any way satisfactorily solve all the temporary and the long-standing problems of society and particular sections of society. It is quite possible that certain communities may not be very highly developed in the educational standards or in economic spheres. It is necessary that they also should be advanced to the level when they would be in a position to compete on equal terms with the other sections of the community. This may require work which could not be very well undertaken by the Government of the country. Special efforts should be made by private citizens by organising themselves into associations so that the conditions of such communities may become better. Social and environmental hygiene and education may be imported to these sections by these organisations. Living conditions may be improved by giving facilities for them to produce some important articles used by society. Cottage industries may be started and these communities may encouraged to follow these lines. These backward classes require every thing to be done to free them relatively from their grinding poverty and wrong and wasteful social practices. These are very many causes to account for the backwardness of these classes and communities. Absence of proper and relevant education may also account for backwardness of these communities. There may also be other difficulties besides these. Absense of good drinking water is a serious problem with many of our villages in the far interior, A genuine social spirit is necessary to tackle all these problems. It some times happens that violent natural calamities like earthquakes, floods and

virulent epidemics break out and it is impossible for us to expect the Government to come to the rescue. At best it can allot some money to be used by the relief organiser. There are many relie missions who undertake to help the afflicted society in cases of such natural calamities. The Ramakrishna Mission has been doing very good work in this connection. It is a religious body associated with the name of Sri Ramakrishna and Swami Vivekananda and is animated by a spirit of selfless service in the cause of the suffering humanity especially in times of natural calamities. The members of this mission who are mostly Sannyasins strive their best to render help to the victims of such tragedies. One important saying in our scripture is to the effect, "Let all people be happy. (sarve janah sukhinobhavantu) The work of social serice by the Christian Missionaries during the last century and the early decades of the present century was very commendable They helped the rural folk by opening schools and dispensaries and thus brought real relief to the masses. But in the case of these Missionaries, propogation of the Gospel and social work went hand in hand. Social work enables one to see the tendency of the individuals to approximate to the universal brotherhood and it also exemplfies the principle that all men have the same divinity in them and as sparks from the same fire, they all represent the divine spirit. In intenses work of this kind, man forgets his littleself and get absorbed for the time being, at least, in the universe which he dentifies with himself. This is regarded as one great achivement fo Karma Yoga

CHAPTER VIII

Role of Society in Producing Good Citizens.

From what have been saying so far it should have become clear that a good citizen is the backbone of his country and that without him the state is bound to develop cracks. We have already discussed the rights and duties of the citizen. But so far as society is concerned the most important questions is: how are people to be educated in good citizenship? A citizen is not a mere passive being dependent on the whims and caprices of the rulers of the country. Citizen ship has become a serious branch of study and the complicated facade of the government and adminstration has become so difficult that one has to be taught not only how to govern properly but also how to be governed properly. The welfare and the cohesion of the state ultimately depend on the people of the state. It is often said that the people get the kind of government they deserve. When there is a public awarness of the doings of the government and whether they tend towards the good or bad of the state and when people boldly assert the supremacy of the moral values without caring for the immediate benefits, then we may be sure that, that society is marching towards prosperity and happiness. The education imparted to the young must be of a three fold pattern. One is the vocational aspect which enables the

person to ete out his livelihood and the second the moral education which enables him to develop his personality on correct ethical lines and the third is the imparting of the knowledge of citizenship. Since true education implies the education of the whole man if included physical fitness and mental alertness arising from knowledge, cultivation of the moral standards and spiritual value and thirdly a clear under standing and willing performance of social obligiations. The last makes for a homogeneous and cohesive state.

Citizenship is purely cultivation. Education and training are necessary here and these are of two kinds, theoritical and practical. Coming under the former is the study of civics which discusses in detail the problems of political theory and adminstration especially from the standpoint of the citizen. Education for citizenship is not merely a priori. It is based on the hard realities of life. Not only should one understand how the government of his country is being run, he should at the same time be given opportunities to see the Parliament and the relavant state assemblies functioning. He should be familiar not only with the ways in which the government carries on the day to day administration but also several important aspects like justice and law and order, the collection of revenue and its expenditure under budgeted allotment and so on. It is not suggested here that the student should become an expert in all these matters. He must have atleast an outline knowledge of administration of his country. Even among the politicians. the members of the legislature. astounding gaps in knowledge of the governmental machinary is seen. Education in citizenship is thus more than mere class room teaching. Practical training is probably more necessary than book knowledge.

What does the society expect of me and what can I expect from the society to enable me to become a good citizens? That question has already been answered in a way in the chapter on rights and duties of the citizens.

Some Suggested Topics For Discussion

1. Let each student describe his home environment and special ways of dealing with it, if any.

2. How do you understand the following events though they have not been perceived by you? Enumerate the facts or incidents one after the other.

   (i) There was much rain in the nearby locality. (ii) that you have missed the train in the station (iii) That a murder was committed in the neighbourhood. (iv) That a house has been gutted by fire (Try to give in all these cases the most significant event)

3. A child playing inside the house in the evening suddenly cries, "Father is come." on hearing the sound made by the stopping motor car. Taking this as an example give six such instances which make one aware of some events happening round about. Indicate what the cue is and how it is related to the knowledge of the event.

4. What are the various ways in which you decide Between two equally attractive alternative and make a selection? Give some instances.

5. The following may be debated.
   (i) Advantages of group life. (ii) Joint family or single family (iii) Is a classless society possible? (iv) How do rights and duties imply each other? Law and obedience to it. (v) Should the citizens have duties alsc? (vi) Temples and churches and mosques are they personally or nationally important?